SOME NEW BOOKS.

A Short Life of Cromwell. One of the latest additions to the "Stand ard Library." published by Funk & Wagnalia is a life of Oliver Oromucell, by PAXTON HOOD. The writer's object is to present in a compendious form all the essential facts and main conclusions relating to the Protector's career

Carlyle's comprehensive work. In order to render his central theme more intelligible to the reader unfamiliar with the history of England in the seventeenth century, Mr. Hood England in the seventeenth century, Mr. Hood has supplemented the portrait of Cromwell with a review of the events which preceded the struggle between King and Parliament, and an account of the foremost leaders of the republican movement, beginning with Sir John Eliot, the forerunner, and ending with Sir Harry Vana the Sir Harry Vana Harry Vane, the last and luckless champion of the Commonwealth. The plan was a good one, and it has been carried out with cred thoroughness so far as the collection of materials and the spirit of the treatment given them are concerned. In respect, however, of literary workmanship, the book cannot be very highly commended; the author's diction is de fective on the score of accuracy and vigor, and is unpleasantly jarred by the abrupt deteriors tion of style apparent when he passes from the extracts from Carlyle and John Forster to the text in which they are embedded. Nevertheless Mr. Hood's biography must be regarded as a positive boon to the mass of readers, because t presents a more correct view of the great Puritan soldier and statesman than is attains le in any of the shorter lives heretofore published, whether we compare it with Southey's Guizot's, or even Forster's essay in the same

Of the three diverse conceptions of Cromwell which at one time or another have attained currency in English literature, that which found favor among royalists after the Restoration, which was carefully elaborated by Hume, and which at later epochs was virtually adopted by Southey and Guizot, has now been virtually abandoned. Whether fanatical or not, Crom well was no hypocrite. He never believed himself to have anything to repent of; he never recognized criminality in any act of his public iffe; and so far as regards his antagonism to the Stuart cause, it seems to be the final judg-ment of history that his record is invulnerable. Whether he was equally sinless toward the Commonwealth, toward the Parliamentary chiefs who had been his teachers and companions, is a far more difficult question. It is not Clarendon and Cowley and South who are his most formidable accusers, but Ludlow and Vane, and from the latter's point of view Mr. Forster takes strong ground against the loyalty and uprightness of Cromwell. But even on this obscure and complicated branch of the inquiry Carlyle may be said to have secured a verdict of not proven. That the Commonwealth. representing as it did only a small minority of Englishmen, was incompetent to govern the three kingdoms at the time when took into his own hands the responsibilities of power, seems demonstrated not only by contemporary evidence, but by the fact that when, after his death and the resignation of the Protectorate by his son, the Commonwealth was reestablished, it proved utterly unable to maintain itself, and neglected to take even the most obvious precautions against Monk's treachery. In brief, after the reaction which followed the execution of Charles I., the country had practically to choose between Cromwell and Charles II., and that it shose wisely was made clear enough by the Restoration. Cromwell, of course, was a usurper, but it was a necessary usurpation, and there was apparently a much smaller infusion of egotism and vainglory in his motives than in those of any other representative of Casarism known to history.

Bible Myths and their Parallels in Other

In a large volume bearing the above title, and published by J. W. Bouton, an anonymous author has instituted an extended comparison of the Old and New Testament legends and miracles with analogous traditions of heathen nations of antiquity. The author lays no claim to independent research and original discov ery, but his aim has been to collect, digest, and present in a compact form adapted to the convenience of the general reader the large and widely scattered materials supplied by modern Biblical criticism. It is unquestionably true that the results of a rationalistic study of the Christian Scriptures are nowhere else so accessible as they are now made in the work before us; and this exhaustive repertory of facts and conjectures may, therefore, be commended to those who desire to see all that the rationalists believe themselves to have accomplished by subjecting the Bible to precisely the same process of scrutiny as is applied to any other book purporting to be historical. We should add the caution, however, that the the point of view of advanced akenticism, being ently convinced that there is but a very small and not easily discoverable residuum of historical truth in the Scriptural narratives. Yet, although the author's personal conclusions are set forth with startling frankness in the last two chapters, we are by no means disposed to impute to him any conscious distortion or suppression of evidence in the bulk to the accumulation and distribution of testimony furnished by the modern sciences of

textual criticism and historical exposition. We recently had occasion to notice "The Beginnings of History" by M. Lenormant, who, being a sincere believer in Christianity, has naturally treated the subject of parallel myths from a very different point of view from that taken by the author of the American book. Yet, so far as the two writers cover the same ground-M. Lenormant confined his attention to the Book of Genesis-they do not differ materially in the regital of the facts and probabilities arrived at by the study of comparative mythology. This substantial conformity in the statement of evidence by advocates of the most diverse opinions will dispose the reader to trust the reportorial accuracy of the present compliation in those chapters which transcend the limited scope of the Lenormant essays, and deal not only with Genesis, but with other books of the Old Testament, and which finally apply the same system of interpretation to the Gospel narrative. It is especially that part of this interesting compend which exhibits the parallels found in other religions to the main incidents in the life of Jesus to which we would at this time invite attention, reminding the reader that the data are declared by orthodox theologians to be suscentible of an explanation that does not weaken the foundation of Christianity as a revealed religion or impugn the literal trustworthiness of

the Gospel story.

The inference which the compiler of this volume would draw from the facts recorded in its pages is that the kernel of historical truth relating to the personality of Jesus the Christ, contained in the Gospel narratives, has been overlaid and almost impenetrably obscured by the admixture of symbolical and legendary elements, and especially of a form of that solar myth which has played so prominent a part in the religious of many nations. After showing how directly the stories of Crishca and of Buddha point to an identification of those personages with the sun god in the Hindoo mind. the author endeavors to demonstrate that each of the leading incidents in the life of Christ is explicable on the same theory. Thus the birth of Jesus is said to have taken place at early dawn on the 25th day of December, Now, this is the sun's birthday. At the commencement of the sun's apparent annual revolution round the earth he was said to have been born, and on the first moment after midnight of the 24th of December all the heathen nations of the earth, as if by common consent, celebrated the accouchement of the "Queen of Heaven." of the "Celestial Virgin of the Sphere," and the birth of the god Soi. On that day, when the sun fully entered the winter solution, the sign of the Vir-gin was rising on the eastern horizon. The to have seen are said also to have denied seeing

virgin of whom the sun, the true "savior of mankind," is born, is either the dawn or the earth, from which he appears to emerge, or night, which he dispels. Again, the star which forstold the birth of Jesus is declared to be the morning star, which heralds the outbursting of the god Sol. A glance at a geography of the heavens discloses the sign of the Virgin suckling an infant (thus the sign was depicted by the astronomers of many ancient nations), preceded by a star, which, by astrologers and sun worshippers and shep-herds who watch their flocks by night, would naturally be regarded as a herald or forerunner of the orbof day. The legend of the visit paid to Jesus by the magi recalls the fact that the magi were sun worshippers, and like the astrologers of the Arabs, Chaideans, and other Oriental nations, were secustomed at early dawn on Dec. 25 to greet the luminary whom they regarded as their infant savior with gold. frankincense, and myrrh. So, too, with the tradition that Jesus was born in a "cave." handed down by Tertullian, Eusebius, Jerome, and other fathers of the Church, who had evi-dently never seen the designation of his birthplace as a "house" or "manger" by the evan-gehats. In this respect the history of Jesus coresponds with that of other sun gods and saviors. nearly all of whom are represented as being born in a cave or dungeon. This is the dark abode from which the wandering sun starts in the morning. Then, as touching the order given by Herod that the new-born Christ should be put to death, we are reminded that in the mythologies of all nations the sun gods are fabled to bring ruin upon their parents or the reigning monarch. For this reason an attempt is made to prevent the birth of the new deity, or to destroy him when born. The sun that the child was to be the destroyer of the reigning monarch, Night; and oracles and magi, it was said, warned the latter of the doom which would overtake him. The newly born

onbe is therefore ordered to be put to death by

the sun seems to rest on the earth at his rising.

Pursuing the attempt to trace the several

the sword, or exposed on the bare hillside, a

phases of the solar myth in the traditional story of Jesus, the author of this book reminds us that in the ancient mythologies all the sun gods—Indra, Crishna, Buddha, Ormuzd, Osiris, Ra, Mithras, Apollo, Hercules-are opposed to an evil being, usually represented in the form of a serpent. Most students of comparative mythology concur in thinking that the victory over the temptations and assaults of the evil spirit schieved by Christ, in common with the deities above named, signifies the victory of the sun over the clouds of storm and darkness. The young god of light has entered upon his shining mission, but is met by the demon of storm, who disputes with him the sovereignty of the heavens. A like symbolical interpretation is given to the account of the crucifixion. The sun has now reached his extreme southern limit; to the eye of the primitive observer his career is ended, and he is at last overcome by his enemies; the powers of darkness and of winter, which had sought in vain to wound him, have now won the victory. The bright sun of summer is finally slain, either pierced by the thorn of winter as Thammuz Adonis and other solar delties were pictured, or crucified in the heavens, as Indra. Osiris. Horus. Prometheus. and Ixion were portrayed. But who, according to the solar theory, were the "women who were beholding afar off" at the scene of Christ's crucifixion, and who were also present in the last hours of Buddha, Prometheus, Œdipus, and Hercules? in these we see the Dawn, who bore him, and the soft and beautiful lights which once more flush the eastern sky with what may seem a tender sympathy as the dying sun sinks in the west. As for the descent into hell and the reascension into heaven, these features of the Gospel present no difficulty to the advocates of the solar hypothesis. By the descent into the lower regions is figured the entrance of the sun into the sign of Capricornus or the Goat, when the astronomical winter begins. The days have reached their shortest span, and the heavenly uminary his extreme southern limit. three days and nights, viz., from the 22d to the 15th of December, the sun apparently remains in the same place. It is firmly contended that the descending into the lower regions, and the abiding there for the space of three days, is one of the latest sun-myth additions

se found in the more ancient rules of faith laid

down by the Christian fathers, or in the earlier

creeds formulated by Councils of the Church.

and the invention or innovation seems to have

been made subsequently to Eusebius (A. D.

325). As for the festival of the resurrection.

this was universally celebrated throughout the

ancient world at a date corresponding to our

25th of March, when the awakening of spring

may be said to be the result of the return of

the sun from the lower or far-off regions to which he had departed. At the vernal equinox

-at Easter—the sun has been below the equa-tor, and suddenly rises above it. He has been,

dead to us, but now exhibits a resurrection. According, then, to those rationalists who see in the Gospel narrative such large infusions of the old and universal nature worship as to make it virtually only a new form of the solar myth, Christ Jesus, like Christ Buddha (many other personages besides Jesus had the title of "Anointed" or "Messiah" prefixed to their names), like Crishna, Mithra, Osiris, Horus, Apollo, and others, is none other than a per-sonification of the sun, and Christians, like so many of their pagan predecessors, are essentially sun worshippers. It is not to be inferred. however, that the author of this volume advocates the theory that no such person as Jesus of Nazareth ever lived. On the contrary, "the nan, Jesus, is evidently an historical personage, just as the Sakaya prince, Gautama, and Cyrus, King of Persia, and Alexander, King of Macedon, are historical personages; but the Christ Jesus, the Christ Buddha, the mythical Cyrus, and the mythical Alexander never existed. The sun myth has been superposed on the veritable histories of these as of many other real personages. The myths of Buddha and Jesus differ from those of Crishna and other virgin-born Saviours, who are wholly legendary, in the circumstance that in the two former cases they have crystallized about a nucleus of historical fact. But that the biography of Jesus, as recorded in the books of the New Testament, contains some not easily winnowed grains of veritable history, is all that the logical and thorough-going rationalist can consent

How much we really know of the man Jesus is a question considered in the concluding chapter of this volume. The author considers the actual Jesus inaccessible to scientific re-search. His image cannot be recovered. We know that some real personality stands behind the mists of legend; but what manner of man Jesus was we cannot positively determine. He left no memoriallin writing; of himself; his early followers were illiterate, and the date at which the biographies ascribed to the evan-gelists were composed is, to say the least, un-certain. Even the traditions which Paul received of him were seemingly not definite and significant enough to be treasured, or consistent enough to impose any barrier on his own speculations. If we travel, says the author, to the very sepulchre of Christ Jesus it is only to discover that he was never there; and since the well-known passages in Tacitus and Josephus have been proved to be intercolations, history seeks in vain explicit evilence of his existence as a man, and finds no more trace of it than of the shadow that filts across the wall. The Star of Bethlehem shone not upon the path of history, and the alleged suspension of the order of the uni-verse took place without her observation. In brief, when history asks with the magi of the East, "Where is he that was born King of the Jews?" she obtains no answer, but only such vague guidance as points no less distinctly to one place than to another—such description apply no less faithfully to Æsculapius, Buddha, and Crishna than to Jesus of Nazareth-prophecies without evidence that they were ever prophesied-miracles which those who are said

tives without authorities, facts without

dates, records without names.

Attention is directed in this book to a significant circumstance on which great stress has been laid by rationalistic interpreters of the New Testament, viz., that we vainly scrutinize the Gospel narratives for a gleam of informa-tion which might assist us to reconstruct in fancy the outward semblance of Jesus. Of his lineaments we hear not a word, not even from the beloved disciple who is said to have lain upon his breast. But although the sacred text is certain that they who lived nearest to his contemporaries received very different impres-sions of his personal appearance from those imparted to the imagination after Christian painting accepted the ideals of Greek art. The early Church conceived its Lord's visage and and believed him to have had no attraction of personal beauty. Justin Martyr, for example (A. D. 150), speaks of him as without come-liness or charm, and of mean appearance. Clement of Alexandria (A. D. 200) describes him as of an uninviting aspect and almost re-pulsive. Tertullian (A. D. 210) says he had not even ordinary human beauty, far less heavenly. Origen (A. D. 230) went so far as to say that he was "small in body and deformed," as we as low-born, and that his only beauty was in his soul and life. Again, we do not know how old Jesus was when he died. St. Irensus (A. D. 192), one of the most respected of the early Christian fathers, tells us, on the authority of his master. Polycarp, who had the nformation from St. John himself, and from other old people of the Roman province of Asia. that Jesus was not crucified at the time stated in the Gospels, but lived to be nearly fifty years old. This assertion seems to be confirmed by the passage in John. vill., 56, when the Jews said to Jesus, "Thou art not yet fifty years old, and hast thou seen Abraham?" It is furthermore susceptible of proof that Annas, or Ananias, was not High Priest until about the year 48. A. D., while, on the other hand, there is outside of the New Testament an utter absence of evibook, inscription, or:monument that Jesus of Nazareth was either scourged or crucified under Pontius Pilate-the allusion in Tacitus never having been discovered by the most indefatigable and auxious Christian apologists before the fifteenth century. And if it was not discovered, the inference seems unavoidable

that it did not exist.

The conclusion reached by the compiler of "Biblical Myths" is that there are no clearly lefined traces of the real personality of lesus discoverable on the surface or beneath he surface of Christianity. The universal religious and ethical element of Christianity has no inseparable connection with the actual man Jesus or with his apostles, with the moral precepts of the Gospel which had been previously propounded, or with the Gospel story, which in all essential features had been told elsewhere. That element exists independently of any person or any narrative. It is true that by selecting from the Gospels whatever portions one may choose, a not uncommon practice among Chris-tian writers, an ideally noble and grand character may be depleted. But who was the original of that character? May we not find like idealizations, with, in two instances at least, a larger basis of historical reality, outside of the Gospels and before the time of Jesus-in Confucius, in

The Jews of Russia. "To be the poet of the Podolian Ghetto!" Such is the avowed ambition of KARL EMIL FRANZOS, and he fully justifies his claim to the titie, The Jecs of Barnow (Appletons) is a col-lection of short stories descriptive of the manners and customs of an ordinary Israelitish community in Poland. These scenes, evidently painted from life, though little more than ketches, are full of color, force, and realism, glowing and transfused with poetle beauty The modest little volume throws more light upon the pretexts assigned by Russian apologists for the recent persecutions of the Jews in Russia, than could be the Jews in Russia, than could be shed by a library of polemics and indictments. Here we see with our own eyes dictments. Here we see with our own eyes gendered, on one side, such antipathy and vioence, on the other, such moral strength and physical weakness of resistance. Herr Franand the skill of a master in his art, discloses to the Western World this dark corner of misery and superstition. More light, more light! his alm, for he well understands that this is the first essential preliminary to reform, without and within. He comes to help and heal. not to whitewash or apologize: he will not cover sickness with a mask of health, nor ignore the noxious weeds of error and bigotry that flourish in this noisome atmosphere. Nevertheless, we feel throbbing beneath every line of his book an undercurrent of profoundest pity, in every word we see, written with his heart's blood, a protest against the indignities and injustice heaped upon his unhappy people. For, notwithstanding all assertions to the contrary, we have Herr Franzos's own authority for stating that he is a Jew by birth and conviction.

Such a book as this, in which the whole truth is divulged, is liable to much mis-construction on the part of prejudiced readers. It is therefore all the more to be regretted that this misconstruction is almost invited by the ill-advised, unsympathizing tone of the writer who furnishes an introduction to the American edition. Mr. Barnett Phillips finds little in the volume save that which should "bring the burning brand of shame to the cheek of every intelligent Jew." As we take it, a friendly or even a kindly eve would see on the contrary in these melancholy pictures far more cause for sorrowing compassion. indulgence, and even encouragement, than for anger and humiliation. In this gloomy byway, side by side with the coarsest weeds. spring the tenderest blossoms of love, piety, and self-sacrifice. Charity, domestic virtues conjugal fidelity, filial reverence, continence, sobriety, and strict probity, form the cule of life in this austere community. Herr Franzos, by his courage and candor in concealing none of the blackest shadows, earns a claim to our equal confidence in his portrayal of the relieving lights. We will not dwell on these with longer insistance than he does himself. But, taking his unfortunate people at their worst, we find that theirs are not the vices of a deprayed or corrupt race; their sins are the exaggerations of difficult virtues, inflexible justice, religious fervor degenerated into superstition, and indomitable pride in revolt against wrongs and insults for which no redress exists. Even their jealous exclusiveness is but the inevitable sequence of the system of caste established by their oppressors, and of that physical feebleness entailed by protracted suffering, which, in default of other weapons resorts to intellectual and moral barriers against external attacks. Are these the loathsome, unpardonable crimes for which a people deserve to be mobbed, pillaged, and exterminated? The philosophical student recognizes them as the natural results of a policy of oppression and repression that has dammed up all the healthy normal channels of activity proper to a people endowed with intense mental energy and unsurpassed will power. They can be broken, they cannot be bent. What they need is liberty. Bring them out of these hidcous Podolian alleyways, into the sunshine of freedom, into the broad thoroughfare of com-mon rights and equal conditions; open to them the ordinary avenues of human vitality. These are no untried experiments; the result will be what it has already been in England. France. Holland. Italy, America, the transformation of the crushed and narrow bigot into the statesman, the humanitarian, the poet, the scholar, or, at the very least, the loyal, honest citizen.

The literary merits of this book are of a high order. The full beauty of the author's rich and picturesque style is, however, but imperfectly preserved in Miss Macdowall's translation. Herr Franzos's method is a simple one; seizing the most salient features of Jewish life. he groups in each story a few typical charac-

counter-influence of Individual and co spon each other are brought out in the natural course of the dramatic action. As an example of his power and pathos, we will quote his de-scription of the chant sung by the insignificant little synagogue reader in an hour of extreme peril: "Little Mendel trembled in every limb: but all at once he drew himself up and began intone the 'Kol-Nidra,' that ancient melodi which nobody ever forgets after having once and uncertain, but gradually growing stronger it rang with clear, full, heart-rending accenthrough the space over the worshippers upward to God. Little Mendel had never sung before as he did that evening; a wonderful transfig uration had come over the man. While he sans thus he no longer seemed an absurd little man-nikin, but a powerful priest, uplifting his voice to God in behalf of his people. He recalled their former glory, and the many, many ceu-turies of shame and persecution; and in his without respite over the whole earth, the poor est of the poor, the unhapplest of the unhap-py. And how the persecution has not ye ceased; and how new oppressors ever raiso their hand against us, and new swords ever pierce our flesh. All our sorrow resounded in his voice, our unutterable sorrow, our innumgrable tears. But something also resounded in it as well-our pride, our confidence, our trust in God. Oh! the way little Mendel sang in that difficult hour was beyond description. Every one of us felt that we must weep, weep, weep; and yet we felt also that we should proudly uplift our heads again. The women wept aloud when he concluded: the men sob-bed. As for little Mendel, he buried his face in

his hands and fainted."
We do not envy the mind or the heart of the critic who can turn from these tragic stories of unmerited suffering and social degradation. with a speer at the lovelocks, the kaftan, the grotesque customs, and the ridiculous super-stitions of the Polish Jew.

Book Notes.

A timely handbook is Allison's "Dictionary of Electricity."

"Phyllis Browne," by Flore L. Shaw (Roberts) is a

alce story.

A charming little book is "Mildred's Bargain," by

A charming little book is "mindred s sargain," by Lucy C. Lillie (Harpers). Mr. Edward E. Hale's "Stories of Discoveries" is an interesting book. The boys will like it. (Roberts.) The celebrated book of Mr. Henry George, "Progress and Poverty," has been republished in this city at twenty

cents a copy.

The various writings of Barry Gray are issued in five handsone volumes by the Putnams, and very pleasant volumes they are.

Mesers, Funk & Wagnalls publish "Talks and Stories

Mesers, Funk & Wagnatis publish Tails and stories About Heroes and Holidays," by the Rev. W. F. Crafts. It is illnatrated very appropriately.

A useful book for housekeepers is "Ice Cream and Cakes" (Scribners), giving excellent receipts for every sort of sweet domestic preparation.

The Art Annual of M. Duinas, furnishing an illustrated

record of the art exhibitions of the world in 1862, is published in this country by J. W. Bouton.

A most convenient manual is Mr. S. R. Koehler's
"United States Art Directory and Year Book." It gives

the address of every artist in the country.

Dr. F. Humphrey is the author of the "Homospathic Mentor." designed to enable everybody to treat his own disease according to the homoopathic method.

Mr. Augustus Watters has a great deal of poetical talent. He has collected his poems in a nest little volume, which his friends will be sure to welcome.

Messrs Peterson & Brothers produce "A Russian Princess," a love story, by Emmanuel Gonzales, translated by George D. Cox. The publication of love stories does

not seem likely to be interrupted at present.

Mr. Rossiter Johnson has put forth a volume of his poems under the title of "Idler and Poet" (Ougood), and a taking volume it is, notwithstanding the inaccuracy of the title. Mr. Johnson is a poet, but an idler he is not.

The lille. Mr. Johnson is a poet, but an idler he is not.

The Hev. L. A. Lambert has written a vigorous and
learned work, entitled "Notes on Ingersoil," to which
Father Cronin, the able editor of the Cutholic Union and
Timez of Buffalo, has furnished an appropriet preface.

We commend the "Laws of Health" for the use of schools and self-instruction, which Herman Kopp of Brooklyn has published, as translated and improved by himself, starting from a little work by Dr. B. C. Faust of Jermany.
The Rev. D. Henry Miller and the Rev. W. B. Hedden

The Rev. D. Henry Miller and the Rev. W. B. Heeden are the anthors of a book intended for a wedding sift and entitled "Bridal Days." It is made up of original and select essays and poems written for nuptial occasions and anniversaries, extending from the wedding day to the golden wedding a half century of bias.

"Bullet and Shell" (Fords, Howard & Hulbert) is a

book of the adventures of a soldier of the volunteer forces during the war for the Union. It does not tell much about the big commanders or their anaconda plans of campaign; but it tells all about an American volunteer's life in camp and field by day and night, his shouldered his musket till the day he was mustered out He was not a boaster, this young American volunteer, but one of the Boys in Blue, full of the spirit, humor, and martial genius of his country, the champion of its principles and flag. The author of "Builet and shell" is George P. Williams, who, after service in the army during the war, became a correspondent in the field for the New York press, in which canonity he was noted for his enterprise and his power of vivid description. The book displays all the energetic qualities that gave Mr. Wil-liams his reputation as a war correspondent twenty

PORMS WORTH READING.

The Two Glasses From the Pittsburgh Post.

There sat two glasses, filled to the brim, On a rich man's table, rim to rim; One was ruddy and red as blood. And one as clear as the crystal flood. And one as clear as the crystal flood.

Said the glass of wine to the paler brother,

"Let us tell the take of the past to each other.

I can tell of banquet and revel and mirth,
And the proudesi and grandest souls on earth
Fell under my touch, as though struck by blight.
Where I was a king for I ruled in might,
From the headts of kings I have torn the crown,
From the heights of fame I have hurled men down
I have blasted many an honored name;
I have taken virtue and given sinsine;
I have taken virtue and given sinsine;
I have tempted the youth with a sip, a taste,
Fur greater than a king am I.
Or than any army beneath the sky;
I have mide the arm of the driver fall,
And the shrieks of the lost were sweet to me,
For they said, 'Seloud how great you be,
Fame, streingth, wesith, genius, before you fall,
For your might and power are over all!
Ho I ho! pale brother, "laughed the wine,"
"Can you boast of deeds as great as mine?"
Said the water glass, "I cannot boast

Said the water glass. "I cannot boast
Of a king dethroned or a mindered host,
But I can tell of a heart, once said.
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I have cooled and souls I have saved.
I have leaped through the valley, dashed down the mounFlowed the river and played in the fountain,
Slept in the sunshine and dropped from the sky.
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile with
grain;

I have made the parched headers as a first I can tell of the powerful wheel of the mill I can tell of the powerful wheel of the mill I can tell of munhood debased by you that I litted up and crowined atew.

I can tell of munhood debased by you that I litted up and crowined atew.

I gladden the heart of man and maid;
I set the chain white captive free.

And all are better for knowing me."

These are the tales they told each other— The glass of wine and its paler brother— As they sat together, filled to the brim, On the rich man's table rim to rim.

My Books.

From Longman's Magazine. They dwell in the odor of camphor, They stand in a Sherraton shrine. They are warranted early editions. These worshipful books of mine; In their cream-colored Oxford vellum in their redelent crushed Levant, With their delicate watered linings, They are jewels of price, I grant;

Blind-tooled and morocco-jointed, They have Zaehnsdorf's daintiest dress They are graceful attenuate, polished, But they gather the dust, no less:

For the row that I prize is yonder, Away on the unglazed shelvee. The bulged and the bruised octavos. The dear and the dumpy twelves. Montaigne with his sheepskin blistered, And Howell the worse for west, And the worm-drilled Jesuits' Horace, And the little oid cropped Mollere,

And the Burron I bought for fourpence, And the Rabelais foxed and flee'd; For the others I never have opened. But those are the once I read.

A Receipt for Actors. From the Burtington Hawkeye.

Austin Dosson

From the Surfington Hawkeye.

If you want a receipt for that popular newtery, Known to the world as an actor of plays.

Take all the great men of theatrical Sistory, kattle them over in various ways.

The voice of a Booth with a sad physiognomy, Legs of McCullough (the feminine race).

Brains of a Sarrett inventing astronomy,

Teeth of a Keene maticating the stage;

The science of middle-men versed in geography.

The science of middle-men versed in geography.

Prices of Fattl (ten dollars a seat).

The "My God" of Thorne in a play of society.

Horals of Abbott in specas of piety:

Judgment of Emmet in brands of old Hennessey,

Shrieks of Joe Froctor in wild Jibberahnosay;

Davenport, Anderson, Sowers, and Rhes.

Salvini and Ross in Hamiel and Lear—

Take of these elements all their theatrical,

Cast out the parts that you find are hemifatical,

Sel 'em to simmer, and take of the scum,

And an actor you'll the is the residuum.

A COMMUNIST IN LONDOR.

LONDON, Jan. 12.-Mile. Louise Michel of communistic celebrity came here last week to lecture on "The Education and Rights of Little success has rewarded efforts. There was no echo from that portion of the community who sympathise with aim in life, because of their ignorance of the sion. The singular selection of Steinway Hall for her subversive effusions also had a depress-ing effect. Steinway Hall is an aristocratic room situated in one of the most conservative parts of the city. Its selection led to an unex-

search and carry.

*** search and carry.

** search and carry.

*** search and carry.

A NIGHT AMONG THE BOWERT GODS.

The Experience of One of the Office Boys Louise Michel the Per of the Aristocracy-I was going up the Bowery one cold night last week. In front of a variety theatre I saw a ragged little boy, about 8 years old, puffing or

> "Land us a cent please, mister," he said. I've got nine, and I want another one." "What for?" I asked.
> "To pull a ticket for this nigger heaven," he

replied, gazing wistfully at the entrance of theatre. "It costs ten cents to get in." What do you mean by nigger heaven?" "Oh, that's only a name we've got for the gal ery. You'll never miss a cent.

I gave the boy a cent, and followed him. I go into line, laid down ten cents at the box office and received a red ticket with the word

GALLERY

on it. I followed a tide of boys up severa winding flights of stairs, and settled myself among the "gods." It was only half past 7, but over four hundred of them were already seated. There was a lively struggle for the front seats. The boys went for them like roaches running for cover. I looked below. The bouse seemed to be well filled. I saw no ladies. Some men were talking others were reading, and the majority were smoking. There were a few pipes and cigars, but cigarettes predominated. In the gallery I saw severa! young men carrying rattan canes. The boys seemed to regard them as enemies. There was nothing stingy about them, for they gave the boys the cane at every opportunity. The thermometer in the street marked 10° above zero, but the atmosphere in the gallery was so close that fully a third of the boys took off their coats and mopped their faces with their shirt sleeves. All through the performance waiters moved through the audience carrying trays loaded with schooners of beer. They were kept busy. At about five minutes of 8 the audience began to get impatient. The boys began to stamp their feet to whistle between their thumbs, and make cat cais. The young fellows with the rattans were busied trying to quell the disturbance. At 80 circk gight musical instruments were let loose. The boys kept time with their feet, and the rattans were silent. In about ten minutes the bell rang, and the curtain was rolled up. Four hours were devoted to a varied programme. A quartet of colored youths sang camp meeting tunes, four young men sang, danced, and nearly turned themselves inside out, a family of acrobats tumbled and tranezed, a man, a woman, and a boy role bicycles, and two boxers punched each other's heads. A young girl in a pretty dress sang three songs, but the boys didn't appreciate the sloging, and hissed so persistently that several were caught by the ushers and put out. A young fellow sang Joe Emmet's cuckoo song, and two youths played on the banjo, to the great delight of the gallery, who called them out five times. About this time a dranken man became noisy, and was pitched downstairs. It was five minutes to 12 when the curtain fell, amid the roar of muskery, the giare of red fire, and the killing of bogus Indians. The ushers awoke the men who were asleed no tred fire, and the killing of bogus Indians. The ushers awoke the men who were asleed no tred fire, and the killing of bogus Indians. The ushers awoke the men who were asleed to tred fire, and the killing of bogus Indians. The ushers need to the fire and the killing of bogus Indians. The ushers needs to the men who were asleed to two the rickety stairways. I felt like a fresh boy when I inhaled th the cane at every opportunity. The thermom

RIFAAT BEY'S DIVORCED WIFE. Tearing from the Benutiful Circumina her

Only Child. From the St. James's Gazette

CAIRO, Jan. 2.—Rifnat Bey, who left Cairo last night in charge of a Circussian guard, is more fortunate than Mahmond Sami Baroud; his wife, cithough a lady of rank, and supposed to have been subjected to "pressure" in high quarters to induce her to remain in Cairo, persisted in her resolution to necompany her husband into exile. The Prefect of Police was sent to Mme. Rifnat to urge many reasons why she should not forsake her native land. Was she aware Rifnat Bey's destination was Malta? It was a Christian country; attempts would be made to destroy her faith, to compel her to turn Christian. To all this Mme. Rifnat's answer was; Where her husband went she would go; if he became a Christian, she would go; if he became a Christian, she would become one, too; he reople should be her people; his God her God.

But whether Rifnat Rey himself deserves to be the object of such absolute devotion an incident that occurred on the platform last night gives one cause to doubt. Rifnat was caimly seated in a first-class carriage; and the exile's impassive dignity and calm while the sound of women's waitings came from the waiting room impressed one as quite herce.

be the object of such absolute devention an incident that occurred on the platform hast night gives one cause to doubt. Rifant was calmly seated in a first-class carriage; and the exile a impassive dignity and caim while the sound of women's waitings came from the yaiting from impressed one as quite heroic. In an adjoining carriage were Mine, Rifant and a forming carriage were wine eldest being about ten years of age, stood at the eldest being about ten years of age, stood at the eldest being about ten years of age, stood at the earnings window, and taiked away cheerfully in French to the European visitors who had come to wish them good speed.

From the back crowd of wailing women in the distances saidenity one woman broke, throwing off the grasp of those who tried to hold her, and, rushing up to Rifant her veil all form and her beautiful face (one of the most beautiful I have ever seen) hierally buthed in tears, cried (in truth, with an exceeding bitter cry). For the love of Heaven, give me back my child! Sne spoke in Arabic; but her gestures and her despair were so eloquent that the English gentlemen round the carriage statied, and in delicate compassion drew back from her and let her plead her cause as she might.

Rey who had a cirarette in his mouth and continued smoking while the poor wild creature poursed forth her complaint, only took if out of his mouth to say one word signifying. Be off with you; and as a hideous black Nubian came up quickly, the Bey notided to him with the same gesture with which he might have ordered the shave to brush away aft, and so the poor woman was led away weeping aloud and beating her breast. Then the story was winspered round that this was Rifant's first wife, whom he had divored. But an Egyptian his beyond he has grown to hate their mother; and so fit fast carries away into exile the only while he had brought sweether and her women from the had brought

FASHION NOTES.

Scotch ginghams are largely imported.

Corn blue is a favorite color for new dress woollens.

Jagged edged flounces and ribbons are coming

in vogue.

Irregular points called cocks' combs edge the new Ottoman ribbons.

Basques and bodices, with very sharp and long points back and front, will be much worn.

Cloth for pelisses is seen among new spring goods with rough finish in the new shade of corn bine. As many as six different colors appear in some of the new Ottoman ribbon cock's count-corsage bows. New cottom dress goods eathbut greater variety in colors and designs than ever, while the finish is simply admirable.

THE ROMANCE OF ACTUAL LIFE. How Frelinghuyeen Won his Bride. "Cacila!"

"Cecile!"

"Yes, papa."

She arose—a brown-eyed, brown-haired girl, with a rare grace and sweetness in her manner—and approached. Pierceval Deadwood pushed aside the mass of papers that lay on the desk before him and gazed steadily, almost fercely, at his daughter. She returned the gaze with a timid, heatisting, May-corn look, while the ross binshee of maiden modesty chased each other rapidly across her fair young features and leaped outward into the grace Reyond. ward into the great Beyond.

ward into the great Reyond.

"What brings young Frelinghuysen here so often?" asked the old man.

"His feet, I suppose," was the answer, in low, shrinking tones. "I noticed that he had them with him the last time he called"—and the girl shrank instinctivaly against her bustle.

"I want no nonsense," replied the father. "I have

called you here to talk about your future. Ton mu make a wealthy marriage." Pana !"

"Papa"

"Do not interrupt me," he continued. "I have spoked
my piece, and have only to add that I am a Hard Mad from Wayback."
Sobbing as if her heart would break. Cecile west
slowly to the sofa and set down with a dull, sickening

She had broken her bustle. Suddenly she arose. "I love Rarold Frelinghuyeen," she said, "and I will marry no other man." Two minutes later she was doing up her back hair.

"You are sure you love me!"

"Yeu are sure you love me?"
"Can you doubt me?" asked Harold.
"Yes," replied the girl, "I can, but I have decided not or—and, kissing him warmly, she went away.

Spring in Coshocton.
Pierceval Dendwood is again scated at his desk.

"You expect young Frelinghuysen to-day ?" he says to

Cecile. "Yes, papa." Even while they are speaking the door opens and Harold enters.

"Have you come to redeem your promise?" sake the old man, scornfully.
"I have," is the reply, and Harold places \$60,000 is bonds on the desk.

"How did you get this money, and where have you been all winter?"

Drawing himself up proudly, Harold answered: "I have been doorkeeper in a New York walking match."

A Cambier's Story-A Chump and a Pare

Brace.

From the Denver Tribune.

But the funniest snap I ever saw was in Rt.
Louis. What? Don't know what a brace is? Well, the
old fashioned orace fare ben't so a arranged that when it
is inhibited you can slip two cards out a tonce. The
effective of the can slip two cards out a tonce. The
effective of the candingered to make them sink be
core side to that the dealer can see the sloved a life to
one side to that the dealer can see the sloved a life to
one side to that the dealer can see the sloved of the low
wow, if a player has a coppered bet on the king, may you
see that the king is colont to lose, why it's the salest
thing in the world to sin both cards out, and the king
that would have lost money for the house don't show
up. The case keeper, of course, has to be posted and
marks the cases accordingly. The newest invention,
though is what they call the "nutback" box. This is
the safe t and most ingredient sleet that I know of.
There is an apparatus so arranged that when the dealer
pulls out two cards he can hold one of them in his left
inand—that is, if he is slikely to get on to the racket.

A buchearted, sample-minded fellow named fill Taylor had struck it rich a day or two before, and he had
over a thousand dollars in his pocket. He had one \$10
gold piece that was counterfest, it having been passed
on him that day. He wanted to play bank at a certain
place, but I objected, telims him it was a brace same,
and that he stood no show for his money. He paraised,
however, and I waited in a neighboring saloon. In about
had an invented so came in twicklet to death. He was
inspiring so hard that me fat slides fairly shook. When
he had sufficiently recovered he burst out with: "Well,
Tom. I got the best of thum that time."

"Oh, I lost the came in, taklet out with "Well,
Tom. I got the best of thum that time."

"Oh, I lost the rich had I got be left out on the head
wow whit "em; passed the tenier on 'em, you
know." And then he expoded again. Such chumps are

A Tank on Wheels, by which Uncle Sam Blotributes His Pish. From the Washington Star.

One of the unince cars belonging to the United States Fish Commission started on Wednesday evening for California, with a passenger list of young fish numbering leads to the United States Fish Commission started on Wednesday evening for California, with a passenger list of young fish numbering leads. The car in its appearance, and to a large extent in its internal arrangements, resembles a modern sleeping car. There are the compariments at each sud. If the one can be considered and the confidence of the superintendent. Here is a table fixed between the superintendent, Here is a table fixed between the two less than the large above. The space above he was been the confidence of the superintendent and the passent broads he will thou each side of the art that passes thereof the next in eccasion is large the car, is utilitied for pureon broad. The compariment at the other can is used for a large in the part of the car is each sea at a side running through the course, and in the case of the same on each side, are wide wooded and in place of the same on each side, are wide wooded and in place of the same on each side, are wide wooded. The hard of the superintendent and his assistants. The first sea of the superintendent and his assistants. The ladges. The human passengers, as well as the fish, live in the car.

The first are not placed in the tanks filled with water, as the motion of the train would disalt his water as the soul of the train would disalt his water as the soul on the talk and the water short and destroy many lives among the Young passengers.

The field are not placed in the tanks filled with water, as the notion of the train would dest he water about and destroy many lives among the young passengers. Instead, about twenty fish are placed in an incomplete are not as and these pails are not in the lanks, and then the lafter allied with water. With the earl, however, the water is the pasts is sufficient, and the motion of the car sinds to the circulation of air in the water, keeping it fresh. The attendants, however, the water keeping it fresh though and keep's careful wateh to remove any fish that may have died. The percentage of fish lost by death is, however, terms that the water keeps when they have the car. The first stop which will be made by the care with the at St. Louis, where the will be fift for applicants residing in Misseuri and Arkansas. From this joint pails of fish will be sent all over the States by express at the expense of the consignee.

From the St. Louis Globe-Democrat.

The principal subject of conversation in the Fire Pepariment yesterday was the application made by the Commissioners of New York for the services of Christ Hoell of the No. 3 Skinner track to organize a Compiler corps in the Empire City. Christ himself had little to say on the subject. He declared that he was willing to go wherever his chief or the city of St. Louis might send him. He had long ago sent the New Yorkers foul and complete drawings, pains, and specifications of the apparatity required. He had no plans for his guidance in New Yorke if he should be sent, not having auticipated the mission; but he would do the best he could. When it was suggested to him that he might be included to remain permanently in the great metropolis of the seaboard, he replied no. St. Louis was his home, his children were growing up and receiving their education here, and to break in upon that was perhaps to spoil them for life. Chief Sexton said he supposed that the Convention of Fire Chiefs, the pompler system had attracted attention, and there and then the New Yorkers had spoken of adortion them. They wrote him recently, asking him if he would be willing to let them have a man for a reasonable time to introduce the system and train a corps. He promptly replied in the affirmative.

He Had the Dend Wood on Her.

The other day a man and woman came to a half on Grand River street and the woman deopped the basket she was carrying and called out; "I will I will it will you will you?" be changed a will you will you?" be changed as well you will you? "When?" Now-right off-citic indiverse. "Will." When?" Now-right off-citic indiverse. "Will." When?" "Now-right off-citic indiverse you." But I will you will you it in the work of the common of the work of the work

Affray in an Italian Rallway Carriage. From the London Daily News.

From the London Daily News.

ROME. Jan. 16.—Lust night a young German and his wife, with had been spending their fone-ymoon here, were traveling to Genoral in a first-class compartment, when it loss had been spending their fone-ymoon here, were from the man and the state of about 29. All want well till the train entered the Glovo Tunnel, when the Romagnole pointing a revolver at the German's breast, demanded his purse of his life. The German's trapplest boddy with his assailant, said weighted the weapon out of his hand; his purse of his life. The German strapplest boddy with his assailant, said weighted the weapon out of his hand; not, however, before the man had discharged four shots, two of which were ledged in the German's shoulder. Nor was this all, for deprived of his revolver, the Italian recurred to his selection, with which he inflicted five wounds on the traveller, one of them a severe head cut. The shrieks of the voing wife at length reached the guard, who stopped the train and came to the reacue. The min was secured and made fact in the lurgace van, and the train proceeded. The train had not zone far, however, before the guards discovered that their prisoner had got away and they had again to stop the train and set all the signaline had gain to stop the train and set all the signaline had gain to stop the train and set all the signaline for a plure of the boliets will have in one extracted. The lond was consoline the hade in triving to disarm the man, lifer husband had \$120, about him.

The Wreck of Engineer Melville's Home.

The Wreck of Englaver Melville's Home.

From the Polandsiphia Record.

Engineer Melville's pretty home at Sharon Hills described and desolute. Not Melville and her children in West Philadelphia, and Mr. Melville is in Washination. West Philadelphia, and Mr. Melville is in Washination. Mest Philadelphia, and Mr. Melville is in Washination in West Philadelphia, not the cushed volter father by the court, has not been given up. The further of the start has not been given up. The further of the mean of the office of the Melville during high philadelphia man of the office and the house and grounds are in prosession of the office of mortage of \$2.300 held by Miss Polis having been for a mortage of \$2.300 held by Miss Polis having been for the parentilly a prior the parior, and carried it to the property. It is said that Engineer Melville will as its property. It is said that Engineer Melville will apply for a divorce in the spring. The house and grounds at Sharon Hill are worth considerable more than the increases held against them, and it is not probable that they will be sold at absentife sale.

A Fox Takes Refuge in a Dwelling Rouse.

Sew cotton dress goods exhibit greater variety in colors and designs than ever, while the finish is simply admirable.

New brocaded Ottoman sikks have for designs sprays of flowers with their fruits, strawberries, blackterries, pinus, pears, apples, and Mandarin oranges.

Printed India pongess of light weight appear in the new colors for grounds, with farmonizing that in the designs, which are in a variety of large and small flower, fruit. Oriental, and kniedoscopic patterns and a variety of solks dat effects.